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THOUGHTS ON THE RELIGIOUS INSTRUCTION OF SERVANTS.

It is intended *first*, to set forth the obligation of imparting the gospel to our coloured population. *Secondly*, to consider certain views of policy on this subject, and to show that they are founded in want of information and misinformation, and utterly unsustained, by the divine wisdom instructing us in the Holy Scriptures, by a correct knowledge of human nature, and by many facts developing the experience not only of other times and countries, but of our own time and our own neighbourhood. And *thirdly*, to suggest the best means, in relation both to agents and methods for effecting the proposed purpose. On the obligation in the case before us, it is not necessary to dwell, because if any one doubts it, it is sufficient to refer him to the commission under which the ministers of Christ act, "go ye into all the world and preach the gospel to *every* creature;" and to the apostolic injunction to masters, "give unto your servants that which is just and equal."* Unconvinced by these texts, of the obligation in question, (to be discharged, of course, prudently, and with a proper regard to every other obligation, in particular, that of civil obedience,) neither would he be, though one should rise from the dead.

On the supposed *impolicy* of teaching a man his duty to his God, his neighbour and himself;† and of supplying him with motives to "love not the world, neither the things that are "in the world;" to be indifferent to its honours, its riches, and its enjoyments; to be content in that state of life in which it has pleased God to place him, to set his affections on things above, and pursue ardently and constantly the honour which cometh of God, and the inheritance of heaven, on this point it would be sufficient to say to a Christian, the discharge of an obligation can *never* be impolitic. Whatever the divine wisdom

* If the heathen in general have a claim on the pious solicitude of every Christian, how much more the heathen in your own house, for every member of which, you, as the head of the house, are the appointed spiritual counsellor and governor. Other texts bearing on this subject, Job, xxxi. 13.—Ephes. vi. 9.—Titus, ii. 9.—Matt. vii. 12. 22. 39.—Acts, xvii. 26.

† "The morality of the gospel is not influential only on the higher orders of society, but brings home its admonitions to the bosoms of the mass of the people; by whose labours the state of society is upheld, and on whose submission to law and order it is most of all dependent."—*Bishop White.*

enjoins must be the true policy for individuals and nations ; incidental consequences can be, and will be so overruled by the divine power, guided as it always is by infinite goodness, that there will inevitably result to all concerned, a pure, enduring, and ineffable happiness. But though this argument is perfectly satisfactory to believers, it may be useful for those who are only almost, but not altogether persuaded to be such, to state a few facts bearing on the subject. The principle of subordination in the Christian's mind is the fear of the Omnipresent God, who will punish the wrong doer everlasting. The principle of subordination with the non-Christian is the fear of man, which cannot control the thoughts, nor the deeds, where no eye is present. The duties of a subject to his ruler, and a servant to his master, are therefore best understood by the Christian, because he has made himself acquainted with them for conscience sake, and they are best discharged, because the inward man and not the outward act only is under regulation, as is testified, as well by general observers as by those immediately interested, viz: magistrates and masters. Compare a Christian, with a Pagan or Mahomedan, or a semi-Christian community, and say in which do you find prevailing peace, and order, and good morals, in which are offences the fewest against social comfort, and the obligations of subordination? Have you not heard of an association of men in which law suits were unknown; in which every individual rendered unto government due fidelity, and the runaway slave promptly, at the suggestion of his duty in the case, returned to his master, and became more profitable to him than he was before his conversion? Where and when did it exist? Not in Pagan India or Mahomedan Turkey, but in Christianized Judea. The converted slave will be not only a better citizen and servant, but his Christian example will be valuable to your children, as his heathen principles and conduct before his conversion, were eminently injurious and dangerous. In our own age and hemisphere has been seen a community of Christians, against any individual of which the arm of the civil authority has seldom, I believe, I may say, never, been raised, who rarely, if ever, have occasion to resort to the courts of justice for settling the rights of property or character, and who, at the period of an extensive insurrection in the West-Indies, supported the authority of their masters, (for some of these Moravians are slaves,) against the insurgents. Two of these devoted Christians,* let it be added, resolved to sell themselves for slaves, to disarm prejudice, and to be enabled the better to discharge their duty as clerical missionaries among that class of persons. It is well known that the "Society for propagating the gospel in foreign parts," at an early date adopted measures for the spiritual benefit of the blacks in America, by instructions to their missionaries and schoolmasters; exhortations in their anniversary sermons; distribution of suitable books, and, in particular, by making their own plantation, bequeathed to them for a specified charitable use, a model for other plantations, a sort of missionary station, at which were ministers and catechists, a Church and a school-house.

* L. Dober and F. Leopold.

The annals of this Christian household would be interesting and instructive, and it is much to be desired that we had access to them. In a sermon of Archbishop Secker, preached in 1740, he says "catechists were appointed in two places, by way of trial for their (the negroes) instruction alone, whose *success* where it was least hath not been *inconsiderable*, and so great in the plantations belonging to the Society, that out of two hundred and thirty, at least seventy are now believers in Christ." At a later period, 1784, we are told that "endeavours to christianize the Society's negroes, have not been attended with the desired *success*," and again in 1788, "the catechist on the Society's estate had but little *success*," but in no instance are they said to be *morally injured* by the attempts to convert them. The opponents of the benevolent scheme of the Society in general took this ground and no other, that it was hopeless and impracticable, had done and would do no good. As early as 1712 some persons questioning the policy of teaching the negroes, blamed the Society's catechist at New-York. But that year a conspiracy was discovered and among the accused were only two of the scholars, one of whom was acknowledged to be innocent, the other was not a baptized person, and though concerned in the plot, was not in the murder that followed. The governor publicly declared his approbation of the school, and gave the catechist a testimonial that he had particularly benefited the negro slaves. In South-Carolina, measures for christianizing the people of colour have not been generally put in practice, or when commenced, in all instances steadily and perseveringly pursued, in some cases the methods have been injudicious, and the teachers if not ignorant or unsound in their faith, or inconsistent in their lives, unskilled in the art of teaching. Still I do not hesitate to say, the experiment has been more satisfactory than could have been reasonably expected. Every denomination of Christians in this State, (I know of no exception, unless it be the Quakers who are very few,) numbers among the baptized and communicants, a large number of this class. It is believed that there are few Christian families, in which judicious systematic persevering efforts have been made to bring the servants into the fold of Christ, which cannot number one or more who in the judgment of charity are sincere believers. There are pious individuals, male and female, more of the latter than of the former, who have taken pains to instruct in religion the servants immediately about their persons, and it is believed the result has been quite as encouraging, as it has been where similar teaching was given to white servants. In 1742, a school-house built by subscription for the blacks, through the exertions of Commissary Garden, Rector of St. Philip's Church, was opened in Charleston. It was from that time or earlier, that we date the custom still existing in that Church of catechising the coloured children at stated seasons, and instructing by the ministers, and by chosen men of their own colour, the candidates for baptism and the Lord's Supper. The Sunday Schools for this class in which the teachers are all white persons, take date no earlier than 1817. They are well attended both by children and adults, and it is believed, have done and are doing good. In that congregation has always been a large number of persons of

colour, both bond and free, perhaps the largest number in any Episcopal Church in the United States, and it is believed their piety and morals will bear a fair comparison with those of the members of any colour in most large congregations. At the time of the insurrection in Charleston, 1822* there were 316 coloured persons, communicants in our Episcopal churches in that city, and a large unascertained number of worshippers, not communicants, not one of whom was implicated, and indeed the discovery of the plot is to be attributed to the just sense of duty entertained by individuals of that class who were Episcopalians. It is then a mere theory, not even plausible, under the circumstances of the case, and utterly opposed by facts, that the religious instruction of our coloured people would endanger the public peace, or militate against the authority, and the interest of the proprietor. This opinion has been countenanced by no legislative act, or any author that I am acquainted with. On the contrary, France, England, Denmark,† (I believe I may add Spain, and all the slaveholding States in our own country,) encouraged by their laws the religious instruction of slaves. An act of South-Carolina restricts the employment of any slave on the Lord's day, and another act declares it lawful for any "slave to receive and profess the Christian faith, and be therein baptized." Every denomination of Christians, without exception, have favoured the measure, and it has been advocated by such men as Baxter, Wilson, and Porteus among the clergy, and Edmund Burke, Montesquieu, and others among the laity. But we are told little success has attended these pious endeavours. In reply, I would ask, do not the attempts to bring up our own children in the fear of the Lord often fail or seem to fail, the good result being postponed to a distant day? Of those in our own and heathen countries, to whom missionaries address themselves, how small the proportion, which is brought into the fold of Christ!‡ Let it be recollected also, that of the millions of coloured people, how few comparatively have been religiously instructed, and as it respects these few, their disadvantageous circumstances; the occasions of public worship, and catechising few and far between, their teachers often incompetent and inconsistent, the methods of instruction imperfect and unsuitable, the experiment made on so small a scale, and for comparatively so short a time, let these and other obvious circumstances be duly weighed, and we shall not, we cannot be surprised, that, Ethiopia has not yet as in a body stretched out her hands unto God, and crowded into his ark as doves to their windows.

On the third topic, proposed to be considered, viz: the *best means* of religiously instructing our coloured people, I would observe that there is much less difficulty in devising a plan, than in obtaining fit persons to execute it. First then, as to the teachers, the best are those

* Pamphlet entitled "Practical Considerations."

† Gospel Messenger, August 1831, article entitled "Facts concerning the Christianizing of slaves."

‡ "The Gospel meets with as much success amongst the negroes as among any other unlettered heathen, in the world, proper allowances being made." Report to Synod South Carolina and Georgia, 1834.

whom God may be said to have appointed. To the Clergy is committed this very thing, for they are directed to preach the gospel to the poor, to go into the lanes of the city, and the hedges of the country, and gather in both the sheep and the lambs. Until it can be shewn that the descendants of Ham are not of the flock of the human race, for all of whom Christ died, his shepherds cannot be excused from looking after *them*, and if they are indeed among the poor of the land, the soul sick who need a physician, the wandering sheep and the feeble lambs—the sinners whom Christ came to seek and to save, their claim on the sympathy, the services, and the prayers of God's ministers is not a jot abated by their caste or colour, or condition, if it be not enhanced by the darkness of their minds, the hardness of their hearts from neglect, and the heathenish habits which they have so long cherished. In parishes where the whites are many, they may sufficiently occupy the Rector's time, and in that case the expediency of providing an assistant minister for the special benefit of the blacks, or a missionary to that class, who of course ought to be a minister of our own denomination is respectfully suggested. Attendance at the parish Church for religious instruction ought to be encouraged, but ministerial visits to the plantations at stated times, to hold divine service, preach, catechise, counsel the inquiring, and comforting the sick ought to be made. While the Moravian missionaries (we refer to them on account of their eminent success) did *these*, they left not *that* undone. It may be expedient to hold a separate service for them in the Church, when, after the appointed liturgy, a sermon or lecture adapted to their capacity, may be delivered, but this ought not to be considered as superseding their attendance with their masters at the regular times of divine service—for there is advantage in the rich and poor meeting together in public worship—neither ought this church service to supersede the ministrations *on the plantation* recommended above. Would not a chapel on the plantation be not merely a convenience, but an auxiliary, and might not the master act as the reader when the minister could not attend? Such a chapel has been erected by a Presbyterian minister of Georgia, at his own expense of (three or four hundred dollars,) who supplies the pulpit gratuitously.

The clergy will of course call to their assistance, agreeably to the primitive usage, now happily and extensively revived, those Catechists or Sunday School teachers whose province it is to give "line upon line and precept upon precept, here a little and there a little," not only to the children and the youth, but to the mature and the aged, who having been neglected in early life are emphatically called babes in knowledge, for whose instruction and incitement the pains-taking efforts of a catechiser and private counselor, are eminently adapted. Christian parents are the divinely appointed teachers of their own children, and of course colored persons in that relation can at least impart to their children the religious light and warinthe which they have themselves imbibed. The baptized, whether in adult age or infancy, have their sponsors or "chosen witnesses" whom the Church has charged with the duty of promoting their religious improvement. In addition to these teachers appointed alike for the bond and the free, the former have or

ought to have their owners. In his portrait of a good mistress Solomon says, "she looketh well to the ways of her household." In person or by substitute, according as the undertaking can be best prosecuted, the master or mistress or both, are bound to provide for the soul's health of their slaves—to take care that they serve the Lord—to feed them with that bread (wholesome truth) which nourishes for eternal life. On the obvious importance of the teachers being themselves Christians in heart and life, and the advantages of example to enforce precept, I need only to refer to Romans 2. 21, and 1 Tim. iv. 12, and as to *discipline*, one remark is important—offences against God ought to excite more displeasure and be more severely punished by the teachers than offences against themselves. Highly important *with respect to the servants* is family worship and instruction, in as much as it makes precept, example and habit minister to their spiritual welfare. "We thereby says Bacon, teach our poor ignorant slaves an heavenly language, in which they may learn to address their great Creator and pray for blessings upon themselves and us. This also will teach them a decent and orderly behaviour; reclaim the roughness and fierceness of their nature; form their minds to modesty and mildness, and increase their love and respect to us, in a proportion as they advance in reverence and veneration towards Almighty God." As the minister calls to his aid the Sunday-School teacher, so may the master the catechist, who at home and on every day will do what the Sunday-School teacher does, at or near the Church on that holy day only. Oral instruction, which is alone adapted to the great majority of this people, renders the services of a catechist indispensable. This catechist or assistant to the master, may be some discreet pious person, perhaps a son or a daughter, a neighboring schoolmaster, or the overseer, or if a white man of proper qualifications cannot be had, a man of colour, may be selected from among the slaves on the plantation and duly trained for that useful office. The Society, above named favored this idea, for we are told that Commissary Garden purchased at their expense, two intelligent negro boys, with the intention of having them prepared to teach others; Archbishop Secker, than whom a more judicious man cannot be named, calls "the scheme of qualifying and employing young negroes prudently chosen to teach their countrymen an improvement." Bishop Porteus suggests that each plantation had best have its own proper catechist, the West-India bishops employ Catechists, white or colored men as they can be had, to go from plantation to plantation during the week, and thus co-operate with the endeavors of the clergy, and in Mr. Clay's lately published "detail of a plan," he recommends the qualifying of persons to act as catechists, in aid of the minister, the Sunday school teacher, and the owner, and more particularly to act during the occasional or (as in our climate) stated absence in summer of the latter. In the West-Indies, the slaves are compelled to attend on the catechist after they are five years old, until by their improvement they are put on what is called the "exempt list," after which they merely attend on the public instructions of the Church. The bishop or his delegate once in six months visits each plantation, to examine those whom the catechist has been engaged in

teaching. He is not allowed to exhort; but required simply to impart the lessons put into his hands. In this diocese, members of our Church have employed, as catechists on their plantations, ministers of other denominations. We would respectfully suggest that pious laymen are to be preferred, because the minister, even if he does not find the humble office of a catechist irksome, would, from habit be disposed to substitute exhortation for catechising, and to give the lessons of his own mind rather than those in print, which have been appointed to be used by him. The catechist in the West-Indies is required to confine himself to the prescribed catechism.

From what has been said, as to the proper teachers, our remarks as to the proper *plan* or method will almost necessarily be anticipated. That *plan* ought to be the same suggested in the holy Scriptures, and carried out in the regulations and usages of our Church. Slavery is not peculiar to our age, or country. Abraham had many slaves. How did he initiate them in the true religion, and guide them in the way to heaven, or rather how was he divinely directed to promote their knowledge, and practice of religion? "And God said unto Abraham, he "that is born in the house, and he that is bought with money of any "stranger, shall be circumcised." Hereby they were introduced into the best of schools—the Church. At this moment their religious education may be said to have commenced. Henceforth they were under the care of the priesthood, subject to church discipline, required to attend upon its instruction and worship, and to participate in its significant and moving ceremonies. At home, Abraham was by his example and authority to train in the way of the Lord, not his children only, but the rest of his household also, and God promises that his blessing will crown this faithful masters' zeal with success. "I know him "says the Almighty) that he will command his children and his "household after him, and they shall keep the way of the Lord." Into the Church also under the Mosaic dispensation, slaves were introduced, and it is evident from the fourth commandment that their owners were expected to see to their religious obedience. And so, under the christian dispensation, we read, "as many of you as have been baptized into "Christ, hath put on Christ." "There is neither bond nor free, for ye "are all one in Christ Jesus." And St. Paul, in religiously training Onesimus, at an early period, made him a member of the Christian Church. There is no such difference, in the civil condition of men, as to make it necessary, in the case of any class to depart from the divinely prescribed method of religious education—the essential feature of which has always been and is, an initiation into the Church of God—infants of course having proper sponsors, and adults being duly prepared in heart and mind. The infant as soon as possible is to be made a member of the Church, and *the care of that Church*, by those special teachers, the sponsors, by its ministers charged with all the lambs as well as all the sheep, by the use of the catechism provided for the least informed, by the arrangements connected with confirmation, and in general by its public instructions and prayers, is to be exercised over them. Are they grown persons whom you would bring to Christ—"timely notice, says the rubric in the Prayer book, shall be given to

"the Minister, that so due care may be taken for their examination "whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves, with "prayer and fasting, for the receiving of this holy sacrament" of baptism. A great part of the catechism may be usefully learned by such persons before their baptism, and they ought to be instructed in it in their preparation for confirmation and for the Lord's table. Punctuality in attending at the Church on the Lord's day, and proper demeanor there, ought to be especially insisted on. The plan of the Church, which seems to me the proper plan, for "all sorts and conditions of men," has an eye both to the young and the mature, and it includes not merely the public teaching given by her ministers (in catechising, in reading the scriptures, and in sermons) but co-operation at home on the part of sponsors who are to see, that they, for whom they are pledged, are taught all things which a Christian ought to know and believe, and also on the part of fathers, mothers, masters and mistresses, who are charged to cause their children, servants and apprentices who have not learned their catechism, to come to the Church to be instructed. If this scriptural and ecclesiastical plan were fully carried into effect, nothing more would be necessary. But as this plan does not forbid the minister, the parent, the sponsor and the master, calling to their aid the Sunday school teacher, (any more than it did forbid St. Paul making use of the services of Aquila and Priscilla and Urbane, whom he calls his helpers in Christ Jesus, or the class of catechists which we know existed in the primitive ages) neither does it forbid the use of those explanations of our catechism, and indeed other approved Catechisms, in which the truths and duties of the gospel are variously, with more or less detail, set forth. Is it asked whether the Catechism of the Church, and the works explaining it, and other catechisms set forth by our General Sunday School Union are suitable for our coloured people? I reply, those intended for more advanced pupils may not be, but many of them, in particular, "the Catechism broken* into short questions," and Mrs. Sherwood's "Easy questions," are so, and it will be recollected that in these, their duties as servants are not overlooked, though they are not carried out into detail. A catechism particularly setting forth their peculiar duties, which might embody the Scriptural texts† on the subject and biographical notices of Joseph, Ziba, Gehazi, and other servants named in the Bible, would be a useful appendage. But the necessity of new catechisms on those duties common to all men is not perceived, for we already have several which are perspicuous, full, and unexceptionable. The experience of the most successful religious instructors of colored persons, and in particular of the Moravians, attests that a preference is due to the catechetical mode of instruction. Rev. R. Anderson says: "The preaching in the East should be "conversational preaching." "Our Saviour's command to preach

* The broken Catechism was one of the books used in Antigua, 1827. See Christian Remembrancer, July 1833, p. 435.

† Eph. vi. 5 & 6. Titus 2, 9. Coloss. iii. 22. 1 Peter, 2, 18. 1 Tim. vi. 1. Philemon, 10, 16.

does not enjoin one precise and invariable manner of doing this. We may select the school, or the press, or conversation, or public addresses, or all of them together." Rev. W. Jowett, of the Church Missionary Society, says, "Teaching under present circumstances, must probably, in most cases, be almost confined to what may be denominated conversational preaching." Bishop White remarks: "When the great mass of the people were strangers to the art of reading, *catechising*, that is the instruction by way of question and answer in the first principles of the faith, was a much *more effectual way* than preaching, of communicating them to the ignorant. The instructor should *repeat* the words until sufficiently imprinted on the memories of the instructed. The word *Catechising*, signifies the instructing by sound. The instruction which they may acquire from the compendium called the *Catechism*, is likely to be a better guide to them than any knowledge likely to come to them from any other quarter." The superior facility of memorizing and retaining verse, strongly recommends the use of *hymns* as the medium of religious instruction, and we can find none more suitable than the unrivalled *Divine Songs* for children, by Dr. Watts. By the more advanced in knowledge, the psalms and *hymns* in our *Prayer-book* might be profitably committed to memory. The chief recommendation of this exercise however, is its adaptation to singing. These pious songs might, under God's blessing, supersede those unmeaning, if they be not licentious, songs by which our blacks beguile the time, and indulge their sympathy in the field and in their cabins. Would not the moral effect be great if every individual, young and old on the plantation, were in the habit of singing pious, simple but sensible, and *orthodox hymns*? Would not their benevolent, as well as pious feelings be thereby cherished, and their contentment, cheerfulness and happiness be essentially advanced?

As to the proper *time* for the duty now considered, it should be stated, and frequently recurring. Instruction more or less, as circumstances permit, might be given every morning and evening, and perhaps it would be found most convenient to connect it with the family worship, but no more suitable time for attending to it fully and in relation to all one's servants can be named than the evening of the Lord's day. The stillness and associations of "holy time" are favourable to this charitable work, both as it respects the teacher and the taught. No more appropriate employment of God's own day can be mentioned, and his blessing on it may reasonably be anticipated. "We thus (says Bacon) end the day which we may suppose to have begun well at *Church*, in the best and most edifying manner at *home*." In the West Indies, the catechist is bound to instruct on each plantation *three times a week*, *at fixed hours*.

SYNOPSIS OF A PLAN FOR THE CHRISTIAN INSTRUCTION OF PERSONS OF COLOUR.

As to the Young.

1. They should be baptized in infancy, if proper sponsors can be obtained.
2. They should be required to unite in, and behave well, at public

worship every Sunday, morning and afternoon, and at the public catechisings (if directed to attend by the Minister,) also at the Sunday School instituted for them.

3. They should be required to unite audibly in the daily morning and evening worship of the family.

4. They should commit to memory, assisted by their master or mistress or their substitute, (provided the Rector of the parish does not recommend other books) the "Church Catechism broken into short questions and answers." "Easy Questions, with answers in the words of Scripture, by Mrs. Sherwood," "Scripture Catechism, by Bishop Hobart." "Short prayers for morning and evening, adapted to the use of children."* "Watts' Divine and Moral Songs, with his Summary of the Ten Commandments, and our Saviour's golden rule." This exercise should be often repeated and at stated times—on the Lord's day evening in particular.

5. They should be encouraged, and assisted to prepare for Confirmation and the Lord's Supper—for which purpose the more simple works explanatory of these ordinances should be used.

As to grown Persons.

1. They should be advised to prepare for Baptism, and instructed in the office for its administration, and in those parts of the Church Catechism which relate to that sacrament, (either orally or otherwise, according to circumstances.)

2. They should be presented for Baptism, so soon as in the judgment of charity, they are prepared for it, not requiring of course, any more knowledge than the elements of the gospel.

3. They should be instructed in the nature of Confirmation, and the Lord's Supper, and encouraged to come to those ordinances.

4. They should be persuaded (by kind address, and by example) to punctuality in attending, and reverence in deportment at the Lord's house and table.

5. They should be invited to be present regularly, and take a part in family worship.

6. They should be instructed by their master or mistress, or catechist, in the books before named, as suitable for the young, and according to their proficiency, (unless the Rector of the parish otherwise advises) in † "Questions upon the book of Common Prayer." "Scripture instruction abridged from Bishop Gastrell," and in the "Church Catechism enlarged, explained and proved from Scripture, by Bishop Hobart,"—also in their duties as servants, as set forth in the examples of Joseph, Ziba, Abraham's servant, and others, and in the texts, Eph. vi. 5-8; Coloss. iii. 22-25; 1 Tim. vi. 1-4; Titus, ii. 9-14; 1 Peter, ii. 18-25; Philemon, 10-16; which texts should be committed to memory. This exercise should be as often repeated as circumstances will permit, and never omitted, if possible on Sunday evenings.

7. The Catechetical mode of instruction is deemed preferable, and

* These books are set forth by the General P. E. S. School Union.

† A Catechism for the Young, and another for the more advanced, have been set forth in the West Indies. Would it not be well to use them if approved?

indeed for those who cannot read, as the teaching must be oral, a catechist is indispensable; but in addition, it would be useful to read to them the Epistle and Gospel, the lessons and the Psalms for the Sundays, explaining what is not plain, enforcing the truths and duties in those Scriptures, and asking questions upon them to keep alive their attention, and exercise their understandings. Valuable instruction for them may be read from "a dialogue for the instruction of Indians" and the volume of 33 Sermons, by Bishop Wilson, of Sodor and Mann; also from Sermons by Behrens; Sermons, selected for the use of the young, from Bishop Dehon's Sermons; Sermons on the duties of servants, by Rev. Thomas Bacon, reprinted in Charleston, as a tract, and an Address on the same subject in *Gospel Messenger*, Jan. 1830.

8. In those parishes, without a Church—or when severe weather or other imperative circumstances prevent going to Church, the plantation inhabitants should be assembled on the Lord's day, morning and afternoon, for divine service as set forth in the *Prayer-book*—after which may be read one of the sermons named above, by the master or catechist.

9. The Rector of the parish should be consulted as to all proceedings on the subject before us, and invited to examine the qualifications of the catechist, and the proficiency of his scholars at stated times, and for such services a reasonable compensation should be made to him, and if he declines these services, a missionary with his approbation should be appointed, and provided for by the union of a sufficient number of planters.



APPENDIX TO THE APOSTLES' CREED BRIEFLY EXPLAINED AND PRACTICALLY CONSIDERED.*

On Future Punishment.

The condition of those who die impenitent, is indeed a painful subject, but we must not shun to declare the whole counsel of God. Knowing the *terrors of the Lord*, his ministers must persuade men.

Our heavenly Father appeals more earnestly, and frequently to our hopes, than to our fears, and delights to draw us to our duty by the cords of love, rather than to drive us, by the power of his vengeance. In his word, hell is *sometimes* opened to our view, and its sufferings described in *general* terms; but on heaven, the pencil of inspiration delights to linger, and to employ all the brightness of its coloring. The one, God graciously tells us, is reserved for *his children*, the other was prepared for the *devil* and his angels, and into it, nothing but *per-
ver-sen-ness* can bring any of the human race. All the scriptural information, respecting future punishment, may be embraced by the following particulars.

In the *first* place, it is *very severe*. In the *second*, it admits of *degrees*; In the *third*, it is *eternal* in duration.

May divine grace assist our meditations, and render them profitable.

In the *first* place, the *penalty of sin* is *very severe*. In the region

* See former numbers of the *Gospel Messenger*.

allotted to Satan and his angels, there is no sympathy, and no hope. *There* man stands morally naked, before his justly and greatly offended Governor, and like his hapless parents, in vain searches for a place of concealment. *There*, conscience never sleeps, and Satan is ever active, in his business and his pleasure to torture his victims. There, the wicked cease not from troubling each other, and the weary rest not day or night. There, is experienced in its utmost degree, that kind of anguish, arising from a self accusing conscience, which overwhelmed the pious David, and extorted even from the Redeemer, standing in the place of a guilty world, the cry : " My God, my God, why hast thou *forsaken me.*" It is the habitation of unmixed grief, of ever flowing tears, of that rage which gnashes the teeth, and of unequalled shame and contempt. Is this representation of the sinners destination figurative? What must those mental agonies be to describe—which, such metaphors have been selected by the spirit of God! Qualified to the extreme limit of honest ingenuity, the scriptural view of future punishment will still demand the pious ejaculation of the Psalmist, " Thou, O God of Jacob, even *thou art to be feared*, and who may stand in thy sight when thou art *angry?*"

In the *second* place. The future punishment of men, admits of *degrees*. The characters of men are as varied as their countenances. If the shades of virtue and vice do not escape *human* observation, how minutely must they be discerned by that God who seeth the heart. Can it be supposed that perfect justice will make no distinction in the great sentence, between the murderer and the thief, between the habitual and the occasional offender? As in our fathers' house there are many mansions, doubtless these are also in the kingdom of Satan. As in the distribution of rewards we are told God maketh his children differ, even as one star differeth from another star in glory, so also in the distribution of his punishments we must believe he will consider the various characters, and the circumstances of his creatures, their constitutional propensities, education, condition, and temptations. Moreover, in proportion to the number and aggravation of our crimes, to our ingratitude, and folly, and abuse of the divine patience, will be our dissatisfaction with ourselves, and consequently the poignancy of that remorse which constitutes one of the sufferings of the future state. Thus the heathen sinner who never heard of the Son of God, and the grace of the gospel, will be less afflicted with unavailing regret, than he who rejected the one, and crucified the other. In like manner, they who on earth have most freely indulged their appetites and passions, will *most keenly suffer* in that state, where their favorite objects of enjoyment are no longer within their reach, and the largest measure of the bitter fruits of evil *dispositions* will, of course, be reaped by those who have neglected to *restrain* the shoots of malignancy, or worse, have bestowed on them diligent cultivation. Intimated in this manner, the truth before us is also expressly affirmed by our Lord in these declarations." "I will give unto every one of you *according* to your works." "Woe unto you, scribes and pharisees, hypocrites! Ye shall receive the *greater* damnation." "Thou Capernaum, it shall be *more* tolerable for the land of Sodom in the day of judgment, than for thee," and still more plainly, "that servant

which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many stripes*; but he that knew not, and did commit things worthy of stripes, shall be beaten with *few stripes*."

In the *second* place. For the impenitent sinner, is destined *eternal punishment*. In the *degrees* of future punishment, there is a variety, but there is none in its duration. In the Scriptures, the burnings, shame, contempt, and destruction of hell, are all declared to be "everlasting." Its judgment and damnation are called "eternal." It has a blackness of darkness *for ever*, its smoke ascendeth up for ever and ever. Where shall we find more explicit expressions? If future punishment be *temporary*, is it to be supposed that such expressions would have been used by the unerring Spirit of God—expressions so liable to misconception by the unlearned or great majority of mankind? It is true that the words "everlasting, eternal, for ever and ever," are used by the sacred penmen in two senses, to denote a proper eternity, and a very long continuance of time, that is for ages of ages. In the case before us, that they denote a proper eternity, the same which is ascribed to the eternal God, the everlasting father, he whose throne stands for ever and ever, is evident from the words of our Lord. "These, i. e. the wicked, shall go away into everlasting punishment, but the righteous into life eternal." In the original, the same word is used in *both* clauses of the sentence. If the expression everlasting punishment, in this passage, implies nothing more than a long continued state of suffering, then the expression, eternal life, must imply merely a long continued state of *felicity*. Our Lord would not *intentionally* have used the word in two different senses, for his doing so, must almost necessarily mislead us, and he could not in so short a sentence, have done so *accidentally*. If you limit the sense of "everlasting" in the one case, it must also be limited in the other. Is future misery not eternal, then future happiness is not eternal? If hell be a temporary state, then heaven is also a temporary state. Who, even to support a favorite opinion, would be willing to make such a concession? The Scriptures speak of no other period of *probation* than that which is allotted to man during the present life. "If the tree fall toward the south, or toward the north, in the place the tree falleth, there it shall be." The worm of the wicked, according to Isaiah, shall not die, neither shall *their* fire be quenched. Our Lord has the same figure in St. Mark's gospel, and the import of it we will briefly state. Tophet, or the valley of Hinmon, was a common receptacle of dead bodies. For burning them, a constant fire was kept up, *that* fire was extinct when its fuel was consumed. *Those* worms perished, when their food failed. But what an awful contrast, in the state of future punishment; *there*, the worm shall *not die*, and the fire shall *not* be quenched. This text, while it corroborates the doctrine before us, refutes the idea of the eventual annihilation of the wicked. The usual objection to a doctrine which is not liked, viz. that the translation is erroneous, will be found to have no force in the present instance. The word punishment, it has been said, should be translated, correction. But if this translation were substituted, the word everlasting would still remain, so that if it be correction, it is an

everlasting correction, to which the impenitent are doomed. The texts which declare the sufficiency of Christ's atonement, are sometimes misunderstood. "He is the propitiation for the sins of the whole world"—"he brought glad tidings to all people"—"he tasted death for every man,"—these texts imply this and nothing more, that his redemption is *sufficient*, that he wills all men to be saved, and the means of salvation are within the reach of every man—but they only will be saved, who make use of those means. There is no reason to suppose that any will be saved against their will, or notwithstanding their negligence and impenitence. The texts which apply only to *Christians*, are also misconstrued by some persons. "I will not contend forever, neither will I be always wroth." These words of the "high and lofty one" are addressed not to *all men*, but to him that is of a *contrite and humble spirit*, and in the same chapter, we are told, "there is no peace to the wicked," there can be no peace to such persons, either now or hereafter. In like manner, death is said to have no sting, i. e. for the Christian. "All tears shall be wiped away from the faces of all," i. e. of all those who dwell in the holy city, in heaven. It is their sins which are cleansed by the blood of Christ. It is *their* enemies who are completely subdued. Death is *their* last enemy. But for the impenitent there is a second death. One more objection founded on a simple text, I will notice. "God will put down all rule, and all authority and power," i. e. Satan's power will be much controled, perhaps destroyed, after the judgment, but surely there is no intimation here, that he and his angels and accomplices will be extinct, or will cease to suffer—he may lose his power to tempt and injure, without ceasing to be wretched—to reap his deserved retribution.

The eternity of future punishment, was held by the primitive Church, is the doctrine of our Church, and it is at the present day received as an article of belief by a majority of the Christian world. There are several circumstances which would warrant the conclusion, that future punishment will be eternal, even were the Scriptures *silent*. There are some reasons open, even to our weak vision for this awful decision of the divine mind. The *greatness* of the being, against whom sin is committed—the *strength* of the motives in favor of virtue and piety, and of the dissuasives from sin, the general prevalence of sin and its wide-spreading *evil consequences*, the capacity of prescience, whereby the Almighty can foresee what the future character of any of his creatures will be, through all ages—the necessity of grace to make man meet for the heavenly inheritance, which grace is only given during the present life—the exceeding reward of the faithful, and the probable necessity of some act of divine justice to keep the angels and saints firm in their allegiance, furnish some of the considerations by which the necessity of eternal punishment may be vindicated. These considerations exist, independent of the many declarations of Scripture, and alone would render this doctrine, to say the least, highly probable. In conclusion, I would offer to your attention, a few inferences.

Is future punishment intense, and without end? God be praised, it is the portion, not of all sinners, for then who could be saved, but of un-

believing and *impenitent* sinners. They, who *will not* fly to the ark of refuge, who *refuse* to follow the light set up to extricate them from danger, and to guide them to heaven, *they alone* will be condemned. To the heathen, this is a glimmering light, to the Christian, it is clear as noon day. God notes *this difference*, and will make allowance for it at the final tribunal, "for a man shall be judged according to that he hath." There are degrees of future punishment. You who have a distinct view of the eternal state, and of the means appointed to escape the evils of it. *You* before whom the motives of the gospel are exhibited in all their excellency, and the aids of grace tendered in all their strength, how great your guilt, if you *resist* the one, and *reject* the other. How shall you escape, if you neglect so great a salvation! Undoubtedly, it will be more tolerable in the day of judgment for the heathen than for you! Undoubtedly, your stripes will be many more, and your damnation *greater* than theirs. An awful abyss lies before us. *There* a righteous God has placed the rebel *Lucifer* and *his* angels. It is the goal of impenitence; the destined habitation of obstinate men, who offend their maker, and abuse his mercy, by rejecting the pardon offered thro' his blessed Son. Remember, God is not a man that he should deceive, neither the son of man, that he should change his purposes. Hath he said, and shall he not do it? He hath given warning, and will execute his punishments! Let us not refuse to look into the threatened gulph. In the memory of our sins let us be sad, and while we adore the mercy that yet preserves us from falling into it, though we have been so long on its slippery brink, let us beware of further trespassing on the divine forbearance. Let us not doubt, that the divine justice and veracity will be fully maintained, and let us fly, as for life, on the wings of prayer, and pious resolution. Remember, if you finally escape, you are wholly indebted to the mercy of our Lord Jesus Christ. When there was no eye to pity, and no created arm that could save, *he* undertook to pay the ransom. He placed you in the way of peace, nourished you by his word and sacraments, and at length will bring you, if your faith and penitence endure, to his father's house, whither he has gone to prepare a place for you.

"Praise the Lord, O my soul, and all that is within me praise his holy name—who forgiveth all thy sin and healeth all thine infirmity—who saveth thy life from *destruction*, and crowneth thee with mercy and loving kindness." "Glory be to the Father, and to the Son, and to the Holy Ghost." Amen.

MORNING AND EVENING PRAYERS.

From the Christian Remembrancer.

Compiled chiefly from the Liturgy of the Established Church of England.

We have peculiar satisfaction in laying before our readers, the following prayers, from a combination of circumstances. In the first place, they were compiled by a medical man; in the second, that medical man, was a West Indian Proprietor; in the third, that West Indian Proprietor, was a member of parliament. Now it has been the fashion to attach the reproach of infidelity to the first of these classes,

everlasting correction, to which the impenitent are doomed. The texts which declare the sufficiency of Christ's atonement, are sometimes misunderstood. "He is the propitiation for the sins of the whole world"—"he brought glad tidings to all people"—"he tasted death for every man,"—these texts imply this and nothing more, that his redemption is *sufficient*, that he wills all men to be saved, and the means of salvation are within the reach of every man—but they only will be saved, who make use of those means. There is no reason to suppose that any will be saved against their will, or notwithstanding their negligence and impenitence. The texts which apply only to *Christians*, are also misconstrued by some persons. "I will not contend forever, neither will I be always wroth." These words of the "high and lofty one" are addressed not to *all men*, but to him that is *of a contrite and humble spirit*, and in the same chapter, we are told, "there is no peace to the wicked," there can be no peace to such persons, either now or hereafter. In like manner, death is said to have no sting, i. e. for the Christian. "All tears shall be wiped away from the faces of all," i. e. of all those who dwell in the holy city, in heaven. It is their sins which are cleansed by the blood of Christ. It is *their* enemies who are completely subdued. Death is *their* last enemy. But for the impenitent there is a second death. One more objection founded on a simple text, I will notice. "God will put down all rule, and all authority and power," i. e. Satan's power will be much controled, perhaps destroyed, after the judgment, but surely there is no intimation here, that he and his angels and accomplices will be extinct, or will cease to suffer—he may lose his power to tempt and injure, without ceasing to be wretched—to reap his deserved retribution.

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of a total disregard of religion to the second, and of perfect indifference, to the third; and yet, here we have a gentleman, in whom all these characters are united, devoting himself, not merely to a passive form of worship, but to a selection, which needs no praise from us; since its perfect adaptation to the wants of all men, will speak for itself. If the question be asked—Did the good seed thus sown, yield appropriate and abundant fruit? We reply—The son of this amiable and excellent man pursues the honourable career of his father, and is a living monument of the beneficial effects of precept, when enforced by example.

Morning Prayer.

O most merciful and gracious God, who out of thy great love and tender regard for mankind, hast set before us life and death, eternal misery, or immortal bliss, and hast endowed us with a freedom of will and liberty to choose the one, and avoid the other, and to encourage us to make a right choice; hast annexed a present, as well as a future reward to our obedience to thy laws, and made the ways of religion, ways of pleasantness, and all its paths to be peace; O give me wisdom and understanding, that I may not be carried away by the deceitful pleasures of this world, but may see, and know, and choose the things that make for my peace, wherein my true and only happiness does consist.

Convince me, more and more, that sin is the greatest of all evils; that guilt and misery are always inseparable; and that there is no other solid or substantial happiness to be attained in this life, but that which arises from the testimony of a good conscience, and the hopes of thy favour and acceptance; and grant that these momentous truths may be so deeply impressed upon my mind, that I may make it the sincere endeavour of my whole life to please and obey thee, who art my sovereign good and happiness, the only sure foundation of all my hopes, both here and hereafter, and in comparison of whose favour, all the honours, riches and enjoyments of this world are as nothing.

Deliver me, I beseech thee, from the pain and anguish, the horror and confusion of a guilty conscience; and give me that comfort and complacency of mind, which arises from the consciousness of having been faithful in thy service, and obedient to thy will.

And since thou hast been graciously pleased to make thy service the most perfect freedom, and the practice of our duty so conducive to our present, as well as to our future well-being, O make me steadfast and immovable in the ways of thy laws, and in the works of thy commandments; that, having faithfully served thee, in this life, I may at last be found meet to be a partaker of the inheritance of the saints in light, not from works of righteousness which I have done, but according to thy mercy, through the sole merits and intercession of one eternal Advocate and Mediator, Jesus Christ.

Evening Prayer.

O most great, O most gracious Lord God Almighty, look down, I pray thee upon thy unworthy creature, who, in all humility of soul, comes into thy presence to adore thy incomprehensible majesty, ac-

knowledging my dependence as wholly upon thee, in whom I live, move and have my being; and to present before thee, my grateful praises for the many mercies thou hast bestowed upon me. For to thee, O God, belongs honour, glory, praise and adoration, as the sovereign Lord of heaven and of earth, by whom all things were made and by whose infinite powers and goodness they are preserved, and kept in being. Incline me therefore, to love thee, to serve thee, and to obey thee—for thou art a God greatly to be feared for thy power and justice, greatly to be beloved for thy boundless goodness and perfections—and greatly to be praised for thy infinite bounty and merciful kindness.

Pardon, O most gracious God, the unworthy returns, I have hitherto made for thy kindness and mercy, and inspire me with more vigorous and hearty endeavours to serve thee, for the time to come. Enable me, I pray thee, to throw aside, all pride and vain glory; all bitterness and uncharitableness; all envy, hatred and malice; for such is the weakness and frailty of my nature, that I am not able, without thy help, to bear up against the manifold follies and vanities of this life, to which I am daily exposed. Let me, therefore, implore the influence of thy Holy Spirit to help my infirmities, and to fortify my mind, that I may not be seduced from my duty to thee, by the deceitful enticements of the world, the flesh and the devil.

O most merciful Father, be pleased to endow me with wisdom, meekness and humility, and may I be possessed of a truly Christian temper and disposition. Grant that I may make thy laws the rule of all my actions, and faithfully discharge my duty in the several stations wherein thy providence is pleased to place me, thy blessing accompanying all my honest endeavours.

Be pleased to look down upon all thy afflicted servants, be a father to the fatherless; a husband to the widow, and supply the wants of the poor and needy, by the inward consolations of thy Holy Spirit.

Lord sanctify unto me all thy fatherly dispensations; give me grace to be entirely submissive and contented under all the disappointments, trials and afflictions, thy wisdom shall think proper to inflict; and grant that every adversity that may befall me, may wean me, more and more from this world and the affairs thereof.

Almighty God, let me never be forgetful of my own end, of the shortness and uncertainty of this life, and of the eternity of the next, and may I be prepared through thy mercy, for the great change that awaits me; and when that period arrives, may I be found, I pray thee, in the number of thy faithful servants, not by works of righteousness which I have done, but according to thy word, through the merits of my blessed Saviour and Redeemer, Jesus Christ.

A COUNTRY CONFIRMATION.

[From Howitt's History of Priestcraft.]

One of the most beautiful and impressive rites of the Church, is the confirmation of young people as it is seen in the country. On some bright summer morning, you see troops of village boys and girls come marching into the town, headed by the village clerk or schoolmaster. First one, then another little regiment of these rural embryo Chris-

tians, is seen advancing from different parts towards the principal church. All are in their best array. Their leader, with an air of unusual solemn dignity, marches straight forward, looking neither to the right nor to the left, but sometimes casting a glance behind at his followers. His suit of best black adorns his sturdy person, and his lappels fly wide in the breeze that meets him. His charge come on in garbs of many colours; the damsels in green and scarlet petticoats; stockings white, black, and gray; gowns of white, bearing testimony to miry roads and provoking brambles; gowns of cotton print of many a dazzling flowery pattern; gowns even of silk in these luxurious days; long, flying, pink sashes, and pink, and yellow, and scarlet bunches in bonnets of many a curious make. The lads stride on with slouching paces that have not been learned in drawing and assembly rooms, but on the barn-floor, beside the loading wagon, on the heathy sheep-walk, and in the deep fallow-field. They are gloriously robed in corduroy breeches, blue worsted stockings, heavy-nailed ankle-boots, green shag waist coats, neck handkerchiefs of red, with long corners that flutter in the wind, and coats shaped by some sempiternal tailor, whose fashions know no change. Amid the bustling, spruce inhabitants of the town, their walk, their dress, their faces full of ruddy health and sheepish simplicity, mark them out as creatures almost of another tribe. They bring all the spirit of the village—of the solitary farm—of heaths and woods, and rarely frequented fields, along with them. You are carried forcibly by your imagination, at the sight of them, into cottage life,—into the habits and concerns of the rural population. You feel what daily anticipations—what talk—what an early rising, and bustling preparation there has been in many a lowly dwelling, in many an out of the way hamlet, for this great occasion. How the old people have told over how it was when they went to be confirmed. What a mighty place the church is; what crowds of grand people; what an awful thing the bishop in his wig and robes! How the fond, simple mothers have set forth their sons and daughters: and given them injunction on injunction; and followed them from their doors with eyes filled with tears of pride, of joy, and of anxiety. How the youthful band, half gay, more than half grotesque, but totally happy, have advanced over hill and dale. The whole joyousness of their holyday feeling is presented to you, as they progressed through bosky lanes and dells, through woods, over the open, breezy heaths and hills, the flowers, and the dews, and the green leaves breathing upon them their freshest influence; the blue, cheering sky above them, and the lark sending down, from his highest flight, his music of ineffable gladness. You feel the secret awe that struck into their bosoms as they entered the noisy and proud town; and the notion of the church, the assembled crowds, the imposing ceremony, and the awful bishop and all his clergy, came strongly and distinctly before them.

Besides these, numbers of vehicles are bringing in other rural neophytes. The carriages of the wealthy drive rapidly and gaily on to inns and houses of friends. Tilted wagons, gigs, ample cars, are all freighted with similar burdens: and many a strange, old, lumbering cart, whose body is smeared with the ruddy marl of the fields it has

done service in, whose wheels are heavy with the clinging mire of roads that would make M'Adam aghast, rumbles along, dragged by a bony and shaggy animal, that, if it must be honored with the name of horse, is the very Helot of horses. These open conveyances exhibit groups of young girls, that in the lively air, and shaken to and fro by the rocking of their vehicle, and the jostling of chairs, look like beds of tulips nodding in a strong breeze.

As you approach the great church the bustle becomes every moment more conspicuous. The clergy are walking in that direction in their black gowns. Groups of the families of the country clergy strike your eyes. Venerable old figures with their sleek and ruddy faces; their black silk stockings glistening beneath their gowns; their canonical hats set most becomingly above, are walking on, the very images of happiness, with their wives hanging on their arms, and followed by lovely, genteel girls, and graceful, growing lads. As the rustics' aspects brought all the spirit of the cottage and the farm to your imagination, they bring all that of the village parsonage. You are transported in a moment to the most perfect little paradises which are to be found in the world—the country dwellings of the English clergy. Those sweet spots, so exactly formed for the *otium cum dignitate*. Those medium abodes betwixt the rudeness and vexations of poverty, and the cumbrous state of aristocratical opulence. Those lovely and picturesque houses, built of all orders and all fashions, yet preserving the one definite, uniform character of the comfortable, the pretensionless, and the accordant with the scenery in which they are placed—houses, some of old, framed timber, up which the pear and the apricot, the pyracantha and the vine clamber; or of old, gray, substantial stone; or of more modern and elegant villa architecture, with their roofs which, whether of thatch or slate, or native gray stone, are seen thickly screened from the north, and softened and surmounted to the delighted eye with noble trees; with their broad, bay windows, which bring all the sunny glow of the south, at will, into the house; and around which the rose and the jasmine breathe their delicious odours. Those sweet abodes, surrounded by their bowery, shady, aromatic shrubberies, and pleasant, old fashioned glebe-crofts—homes in which under the influence of a wise, good heart, and a good system, domestic happiness may be enjoyed to its highest conception, and whence piety, and cultivation, and health and comfort, and a thousand blessings to the poor, may spread through the surrounding neighbourhood. Such are the abodes brought before your minds by the sight of the country clergy; such are thousands of their dwellings, scattered thro' this great and beneficent country, in its villages and hidden nooks of scattered population,—amid its wild mountains, and along its wilder coasts; endowed by the laws with earthly plenty, and invested by the bright heaven, and its attendant seasons, with the freshest sunshine, the sweetest dews, the most grateful solitude, and balmy seclusion.

But the merry bells call us onward; and lo! the mingled crowds are passing under that ancient and time-worn porch. We enter,—and how beautiful and impressive is the scene! The whole of that mighty and venerable fabric is filled, from side to side, with a mixed, yet

splendid congregation—for the rich and the poor, the superb and the simple, there blend into one human mass, whose varieties are but as the contrast of colours in a fine painting—the spirit of the *tout ensemble* is the nobility of beauty. The whole of that gorgeous assembly, on which the eye rests in palpable perception of the wealth, the refinement, and the elevation of the social life of our country, is hushed in profound attention to the reading of the services of the day by one of the clergymen. They are past; the bishop, followed by his clergy, advances to the altar. The solemn organ bursts forth with its thunder of harmonious sound, that rolls through the arched roof above, and covers every living soul with its billows of tumultuous music, and with its appropriate depth of inexpressible feeling, touches the secret springs of wonder and mysterious gladness in the spirit; and amid its imperial tones, the tread of many youthful feet is heard in the aisle. You turn, and behold a scene that brings tears into your eyes, and the throb of sacred sympathy into your heart. Are they creatures of earth or of heaven? Are they the every-day forms which fill our houses, and pass us in the streets, and till the solitary fields of earth, and perform the homely duties of the labourer's cottage—those fair, useful beings, that bend down their bare and beautiful heads beneath the hands of that solemn and dignified old man? Yes, through the drops that dim our eyes, and the surprise that dazzles them, we discern the children of the rich and the poor kneeling down together, to take upon themselves the eternal weight of their own souls. There, side by side, the sons and daughters of the hall, and the sons and daughters of the hut of poverty, are kneeling in the presence of God and man—acknowledging but one nature, one hope, one heaven; and our hearts swell with a triumphant feeling of this homage wrung from the pride of wealth, the arrogance of birth, and the soaring disdain of refined intellect, by the victorious might of Christianity. Yet, even in the midst of this feeling, what a contrast is there in these children! The sons and daughters of the fortunate, with their cultured forms and cultured features—the girls just budding into the beauty of early womanhood, in their white garbs, and with their fair hair so simply, yet so gracefully disposed—the boys, with their open, rosy, yet declined countenances, and their full locks, clustering in vigorous comeliness; they look, under the influence of the same feelings, like the children of some more ethereal planet; while the offspring of the poor, with their robust figures and homely dresses; with their hair, which has had no such sedulous hands, full of love and leisure, to mould it into shining softness, nay, that has, in many instances, had no tending but that of the frosts and winds, and the midsummer scorching of their daily out-of-door lives; and with countenances in which the predominant expressions are awe, and simple credence; these touch us with equal sympathy for the hardships and disadvantages of their lot.

GRACE CHURCH SULLIVAN'S ISLAND.

A letter to the Members of the Protestant Episcopal Church.

I assume the pleasing duty assigned me, of bringing to your notice, Brethren, the annexed resolutions adopted at a meeting of the Vestry

and Wardens of Grace Church, Moultrieville, on the 27th inst: let me beg for them, your kind consideration. The languishing condition of this Church, for some years past, by reason of a change in local circumstances, seemed to demand, that prompt measures should be adopted promotive of its prosperity and perpetuity. The only measure suggested, as calculated in any degree to effect this object, is that proposed in the resolutions, to wit;—"that a permanent fund be created, which at the same time that it provides liberally for the support of its ministry, shall relieve the worshippers at her altar, (most of whom are transient residents on the Island, and largely contributors to the City Churches) from further taxation."

This arrangement cannot fail, we confidently believe, commanding itself to the Episcopal community at large. The propriety, therefore, of recommending to the patronage of our more favoured brethren, an object so liberal in its provisions, so benevolent in its designs, and promising to be so important and beneficial in its results, is surely too universally obvious, to need illustration. What a reproach, indeed, would it be brethren, to an age wherein no hand is backward to supply the most extravagant demands of luxury and pleasure, should this generous undertaking, this noble enterprize, be defeated for lack of means. Permit me earnestly on those principles of piety, which first founded the Church on this Island, to urge the extension of yet further means, towards its permanent establishment, and on a plan which cannot fail to render its ministrations more extensively useful. This, brethren, is emphatically your Church, to your munificence we trace its origin, and on your liberality in some degree, it has ever since subsisted. In soliciting your contributions, we are but presenting its claims to your continued support—claims not founded on the will of man, but the ordination of God, who first put it into the heart of him,* whose holy zeal and unwearied diligence, were chiefly instrumental, in "rearing its altar, whose walls are his memorial." Let not, we pray you brethren, the pious deeds of that eminent servant of the Lord (whose memory is associated with our fondest recollections, and interwoven with the best affections of our nature) be blotted out by the denial of a portion of your substance to this work of piety and charity. But we design not an appeal to your passions—we scorn to excite your sympathies. The object is too good, too interesting and important to need a resort to such wily arts, to recommend it to your most solicitous attention. It is the cause of society we plead—the cause of generations to come—the cause of God. It is for Zion, the city of the Lord, that the gates shall be opened continually, that they be not shut night nor day. It is for the temple of the living God in which he deigns to dwell; and to which by divine decree, our tribes go up at each appointed feast, to offer the incense of adoration, thanksgiving and praise. And it is with perfect confidence, brethren, that we shall not be sent empty away, by any who bear true love to the Church of their Redeemer, and the offices thereof, by any who have duly considered the solemn import of those apostolic injunctions: "To do good and to distribute, forget not, for with such sacrifices God is well pleased." Heb. 13, 6. "Let him that is taught in the word, minister to

* Bishop Dehon.

him that teacheth in all good things—For even so also hath the Lord ordained, that they who preach the Gospel, should live of the Gospel." 1 Cor. 9, 14. And that other Scripture which saith—"It is more blessed to give than to receive."

With the confessedly opulent among you, brethren, we need not be importunate, they will demonstrate their gratitude to the bountiful giver of all good in contributing with liberality, not forgetful of the words of Him who said—"As freely ye have received, freely give." Nor upon the less opulent need we urge our claims. Influenced by purely Christian principles and motives, they also will give according as God hath given them the ability. And to the poor of this world, let them not be ashamed to cast their mite into the treasury of the Lord, encouraged by the assurance, "whoso lendeth unto the Lord, shall of the Lord, be plenteously rewarded." And as it was said of Cornelius, "their prayers shall be heard, and their alms shall be had in everlasting remembrance in the sight of God." Pray ye all brethren for Jerusalem, they shall prosper that love her.

With sentiments of the utmost esteem, I am respectfully and affectionately, your Brother and Servant, in Christ,

FRANCIS H. RUTLEDGE, *Rector of Grace Church.*

MOULTRIEVILLE, JULY 29, 1834.

Regarding with pious concern, the languishing state of the Church, whose interests have been committed to their trust, and earnestly solicitous of devising means, whereby its prosperity may* be promoted, and its stability insured the Vestry and Wardens of *Grace Church, Moultrieville*, are induced to adopt the following Resolutions.

Resolved, that when a sufficient fund shall be raised for the support of the minister, the pews in *Grace Church* shall be, and they are hereby declared free for the accommodation of all persons transiently or permanently residents of the Island, whose inclination may lead them to unite with us in the public worship of Almighty God, agreeably to the Canons and formularies of the Protestant Episcopal Church.

Resolved, with a view of exonerating all worshippers at *Grace Church* from taxation, and at the same time providing liberally for the support of the minister thereof, a permanent fund be created, the interest of which shall be annually appropriated to this object.

Resolved, that this fund shall be committed to the guardianship of the Protestant Episcopal Society for the advancement of Christianity in South-Carolina. The *income* of which shall be subject to the orders of the Vestry.

Resolved, that the Vestry and Wardens, together with the Rector of the Church, shall be authorized to solicit contributions of their brethren of the Episcopal community, and that they be requested to report progress at the close of the season.

Resolved, that the Rector of *Grace Church* be requested to address a Circular to the friends of the Church, setting forth our claim on their liberality; which Circular, together with so much of these resolutions as may be deemed necessary to give publicity to the views of the Vestry, shall be inserted in the "Gospel Messenger."

We had received the above, but were demurring as to its publication, because we did not see that the measure to which it relates and the proceedings for effecting it, addressing themselves to the Church generally, had been referred to the Bishop of the diocese, for his concurrence and approval. We are glad to have since received a copy of it, having the following endorsed on it, in evidence that the object touching which, the Circular purposes to elicit the sympathies of the members of our Church at large, had, previously to its being given out, been approved and advised by the Diocesan, as necessary and proper. We cannot but deem it so ourselves, and heartily wish it may be accomplished.

"The plan of proceeding, by which, it will be seen, as in the resolutions on the page within, that the Vestry of Grace Church are endeavouring to provide the means of permanently supporting the ministry at their Church, has had my entire concurrence and approbation; and at the request of the Vestry, is respectfully commended to the consideration and aid of the members of our Church in General. I can see no other method, by which the discontinuance of the stated services of our ministry, at Sullivan's Island, can be prevented, and therefore am anxiously desirous that it should be successful.

NATHANIEL BOWEN,

Charleston, Aug. 12, 1834.

Bishop of the P. E. Church, in So. Ca."

POETRY.
PSALM CCXXII.

From the Vermont Chronicle.

Theodore Zuinger, when he lay on his death bed, took his leave of the world in a Latin paraphrase of this Psalm, which was translated as follows, by Mr. Merrick. "It may serve, says Bishop Horne, 'as a finished specimen of the noble and exalted use which a Christian may and ought to make of the Psalms of David.'"

What joy, while thus I view the day,
That warms my thirsting soul away.

What transports fill my breast!
For lo, my great Redeemer's power
Unfolds the everlasting door,
And leads me to his rest.

The festive morn, my God, is come,
That calls me to the hallowed dome,
Thy presence to adore;
My feet the summons shall attend,
With willing steps thy courts ascend,
And tread th' ethereal floor.

E'en now to my expecting eyes
The heav'n-built towers of Salem rise:
E'en now, with glad survey,
I view her mansions, that contain,
Th' angelic forms, an awful train,
And shine with cloudless day.

Hither, from earth's remotest end,
Lo, the redeemed of God ascend,
Their tribute hither bring.
Here crowned with everlasting joy,
In hymns of praise their tongues employ,
And hail the immortal King.

Great Salem's King; who bids each state
On her decrees dependent wait;
In her e'er time begun,
High on eternal base upreared,
His hands the regal seat prepared
For Jesse's favored Son.

Mother of cities! o'er thy head
See peace, with healing wings outspread,
Delighted, fix her stay;
How blest, who calls himself thy friend!
Success his labors shall attend,
And safety guard his way.

Thy walls remote from hostile fear,
Nor the loud voice of tumult hear,
Nor war's wild wastes deplore;
There smiling Plenty takes her stand,
And in thy courts with lavish hand,
Has poured forth all her store.

Let me, blest seat, my name behold
Among the citizens enrolled,
In thee forever dwell.
Let Charity my steps attend,
My sole companion and my friend,
And Faith and Hope farewell!

RELIGIOUS INTELLIGENCE.

Missionary Lecture.—The seventh was delivered at the appointed time and place, and the amount collected was \$25.

General Theological Seminary.—The annual meeting of the Board of Trustees was held June 24; present 4 bishops and several of the clerical and lay trustees. The Treasurer reported collections from 7 of the dioceses to meet the deficiency of income, and a scholarship founded by Mr. and Mrs. E. A. Newton, by their contribution of \$2,030, to be called the "Thomason Scholarship." The whole expense of a Student, for board, lodging, fuel, washing, is \$74 35 being \$5 less than it was. There is no charge for instruction. There have been added to the Library during the year 242, making it to consist of 3880 volumes. The number of Students is 64, a large increase is expected next year. The following Resolutions were passed, "That a Special Committee be appointed by this Board to open a correspondence with the friends of the Church, with a view to the increase of the library." "That it is expedient to erect an additional building for the accommodation of Students." "That in order to carry into effect the resolutions for erecting an additional building with as little delay as may be—the Standing Committee is authorised to take up money on loan to the amount of \$20,000, the estimated expense; and that the Lorillard legacy may be pledged for its repayment, that sum being considered as the extent of expenditure to be made in its behalf." "That the Department of the Nature, Ministry, and Polity of the Church be erected into a separate department. That at the next annual meeting of the Board, the Board will nominate a Professor of Pastoral Theology and Pulpit Eloquence, to have charge provisionally of the department of Ecclesiastical History. That the Standing Committee be directed to provide for the ensuing year, for the instruction of the Students of the Seminary in Pulpit Eloquence and Pastoral Theology, and in Ecclesiastical History."

The usual testimony on finishing their studies, was given to twelve young gentlemen, by Bishop Brownell, the senior bishop present, and an address delivered by Bishop Doane.

Domestic and Foreign Missionary Society of the P. E. Church.—In the "Record," for August, we have this stirring statement, by the Missionary at Illinois: "Between the years 1820 and 1830, the increase of population in the State of New York, was 39.4 per cent. In the state of Pennsylvania for the same period, it was 28.4 per cent. But in the State of Indiana during that period, it was 132.1 per cent. In Illinois it was 185.4 per cent. In Missouri it was 110.4 per cent. Taking the present population of these states to be 1,000,000, which is not far from the truth, it may readily be seen from these data, that in all human probability, many years will not have passed, before their population will amount to 12,000,000." The Bishop of London writes

to our Missionary in Greece, and hopes to be able to send him for distribution a selection of the early fathers.

"In view of these facts, is there not reason as persuasive as the endangered interests of many immortal beings can render it, why the members of our Church should labour faithfully, and give liberally for the establishment of the institutions of the gospel here? Should the existing state of things continue, should error, and irreligion, and infidelity here continue to hold dominion over the fallen spirits of men, I much fear that we shall eventually be compelled to assign the indifference of the professed people of God as the principal cause. I much fear that the record that will be made of them and their conduct on high, will be, 'they came not to the help of the Lord, to the help of the Lord against the mighty.' Of the Chinese it is said, 'they are fond of reading, and are accustomed to be influenced by books. The system of religion now prevailing among them was all introduced and propagated by means of books, while to preaching and to every thing like public speaking, they have been utter strangers.' The monthly income was \$918, of which \$211 was from South-Carolina.

In the "Record," for September, the Missionary at St. Augustine reports, "on the fifth of June, our Church was duly consecrated by the Right Rev. Bishop Bowen, and a class of about 20 persons were confirmed. It was a hot day, but its services passed off satisfactorily. That Bishop Bowen gave us an excellent, as well as an eloquent sermon there is no need to say. He was accompanied by, and assisted in the services by our Rev. brother Neufville, of Savannah. Their stay was very short with us, but very satisfactory. But little could we see of them, but for that little we are most grateful."

Protestant Episcopal Sunday School Union.—At the annual meeting of the managers held June 26th, the following resolutions were passed: "That a premium of \$100 be offered by the Executive Committee for the best set of questions on the Gospel of St. Matthew; to be prepared by the first day of December, 1834. That the Executive Committee offer also a premium of \$100 for the best set of questions on the Acts of the Apostles; to be prepared by the first day of March, 1835. That a committee consisting of three bishops of the Church, be appointed by this Board to prescribe instructions for the drawing up of said questions, to judge of their merits, and award the premiums; with a further power to retain any set or sets of questions which may not receive the premiums, awarding, therefore, such compensation as may be proportioned to the use which may afterward be made of them." The report states that the Society is very inadequately sustained, and we hope their appeal for aid, will be liberally met.

Virginia.—Parochial reports continued from page 251. *Westover, Charles City:* "I have regularly officiated in two Churches in this parish, preaching alternately at each on Sundays in the morning, and preaching to the servants, sometimes in the morning before going to Church, and in the afternoon, either at Church, or on their estates. I

have also preached to a free coloured congregation every other Saturday." *St. Paul's, Norfolk*: "The Rector has met the servants of the congregation weekly on the Sabbath, to instruct them in religion, and has felt encouraged by their attendance and seriousness. A good organ has been obtained for the Church, and the prospects of the congregation are generally encouraging." *Lexington, Amherst*: "Preaching at long intervals to the different congregations of my charge and leading the life of a missionary rather than of a pastor, I am often deprived of the opportunity of nurturing good impressions, which with the aid of private counsel and exhortation, might become fixed and permanent. * * * For the benefit of the coloured population regular services are held in the Churches upon the Lord's day, and occasional services in private houses." At an ordination we are told, "The address to the candidates assumed an unusual interest from the attending circumstances. Sustaining the parental relation to him who was to be elevated to the order of priesthood, and oppressed with the feebleness of sickness, the speaker gave his charge with the earnestness of one impressed with the belief that he had almost 'finished the work which had been given him to do,' and with the minuteness, fidelity and zeal of parental love, anxious to point out the course which he had so long trodden, and whose termination he had, apparently, so nearly reached."

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Tennessee.—The sixth Convention met April 24-26: present the bishop, 5 presbyters, 3 deacons, and 14 lay-delegates: whole number of churches, 12. In his address the Bishop says, "Every day's observation confirms the testimony of past experience, in demonstrating the wisdom and utility of adhering to our own institutions—of relying upon publications approved by the Church, for the dissemination of correct principles in religion—of giving our support, as far at least, as the supply of our wants demands, to those societies under the management of Episcopalian, rather than to those over which they have no control—in which they have virtually no voice to be heard, and which under an organization to meet popular prejudice and curry popular favour, are at the same time under so many and strong temptations, to compromise principle. Besides the best way to preserve peace and harmony, and good will, is to avoid all 'entangling alliances.' Feelings of kindness will often prompt us to engage in schemes with others, which prudence and more consideration will afterwards lead us, if not to disapprove, at least to regret. There is no tendency in our nature, which requires to be watched with more vigilance, than that easy compliant disposition, which rather than assume the attitude of opposition, will yield to measures of doubtful expediency. Let each one be fully persuaded in his own mind, before he proceeds to action; there will then lie the presumption at least, that he will act with prudence, consistency and vigour. It must be obvious likewise, that co-operation on our part in the many schemes which this age of experiment both in morals and religion is constantly planning and urging forward, demands concessions at our hands which cannot be made without surrendering in succession every thing which

we hold dear and valuable as Christians and Churchmen. I will not now enlarge upon this subject, nor say more, than to repeat it as my deliberate conviction, that it is our wisdom and prudence and duty, to look to our own institutions—to commend them to the consideration and support of the people of our respective charges—and thus to set forth in their soundness and integrity the distinctive character and principles of the Church of Christ." * * * "There is a danger to which a minister is exposed, far more subtle in its nature, and more insidious in its approach, than any allurements to manifest and palpable violations of duty. In his intercourse with society, even in the best state in which we can expect to find it, he has need of constant exertion, to preserve the tone of his feelings, and to exhibit that seriousness of mind, that dignity of deportment and gravity of demeanour, without which all his other qualifications for usefulness will be of little avail, and will produce but slight impression. In the ordinary mingling of the world, there prevails a species of levity, which in others may, perhaps, be deemed harmless trifling, but which in the Christian minister must be regarded as a serious dereliction of duty, forgetfulness of his high and holy calling, and virtual abandonment of the solemn obligations of his office. Let me not be understood, however, my brethren, as inculcating an austerity of manners, amounting to a repulsive severity; this perhaps is equally injurious with levity. A happy mean between the two, issuing in the exhibition of that cheerfulness, which indicates a contented and thankful heart, and a conscience at peace, is, I conceive, the reasonable object of desire and of possible attainment in this case. I should not have deemed remark upon this subject necessary, but that I know, that the habits of social intercourse are too often such in the world, as to tempt to a freedom of speech and action which are afterwards censured as frivolous and unbecoming." On a proposed change in the Liturgy, he says, "I beg leave, however, to express the opinion that the proposition to allow to the members of the Church, a discretionary power in the use of the psalms on occasions of public worship, is of injurious tendency to the best interests of piety and religion: and especially so in this country, where the prevailing spirit appears to be, to lay aside the reading of the Scriptures and substitute *preaching* in the place of words dictated by the spirit of God." In the report of one of the pastors, it is said, "While he gratefully acknowledges the kindness of his people both at Memphis and Randolph, he nevertheless, 'has somewhat against' them. They are indeed friendly to him who labours for them; but some are unkind to themselves, and are not rich towards God. They accompany not their minister, 'unto the throne of grace with a pure heart and humble voice; and listen not as often as they might to the written and preached word. Hence it is, in part at least, that so few are found to glorify God, by ratifying and confirming their baptismal engagements, and doing as the blessed Redeemer has directed in remembrance of him."

Michigan.—The first Convention was held May 1: present, the bishop, 3 of the clergy, and 23 of the lay-delegates. In his address,

the Bishop says, "Strong is the tendency of our corrupt nature to a zeal of a low and contracted selfishness, the zeal of sect and party, leading to proselytism rather than conversion; making us more zealous for names than souls, more laborious to persuade poor, wandering sinners to come and be of our fellowship, than to follow holiness and walk with God. Such zeal, barren and wretched as it is, not unfrequently appears in a most evangelic guise, and speaks with all fluency the language of simplicity and love and holy disinterestedness. It can preach most fervently, pray most eloquently, labour most painfully, compass sea and land for proselytes, and be praised above measure for the boldness, energy, and *effect*, of its ministrations, while in the balance of the sanctuary, it is 'sounding brass and a tinkling cymbal.' *It hath not charity.* It is a worthless counterfeit of the love of Christ. Brethren, be jealous over yourselves with a godly jealousy in this respect. When the evidence of such zeal in others is brought to your view, be reminded of the need of watchfulness and prayer, lest you fall into the same condemnation; and let it set you to considering, if any can be so engaged for the increase of a sect, how much more should all be engaged for the increase of the kingdom of our Lord Jesus Christ." We see several useful Canons in this youthful diocese, as Canon I. and II. "Canon 1.—As the edification of the people depends greatly on the orderly and devout celebration of public worship, it is hereby required and enjoined that each minister shall, from time to time, explain to his congregation the Liturgy of the Church, either in regular sermons, or by occasional addresses; exhibiting the beauty, order and fitness of its several parts; strictly adhering to the rubrics themselves, and in no case altering, omitting, or mutilating the service, and urging the due observance of the same upon the people. Canon 2.—It shall be the duty of every clergyman to attend all conventions of this diocese, and likewise the duty of every parish to send one or more delegates; and for their failure to comply in this respect, both the clerical and lay delegates shall be liable to be called upon for the reasons of their absence, by the president at the next ensuing convention." Has it not fallen into an error in saying of the Standing Committee, its report was accepted by the Convention? They are independent bodies. The former though appointed by the latter, is no more amenable to it, than a judge is to the Legislature. The Standing Committee has powers under the Constitution which are not entrusted to the Convention.

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New-Hampshire.—The 34th Convention was held May 28: present 3 of the clergy, 5 of the laity; whole number of clergy, 8. The following resolutions were passed, "That there be a committee of five, three clergymen and two laymen, to take into consideration the expediency of a separation of this State from the Eastern Diocese, and report at the next Convention." "Ordered that a copy of the foregoing resolution be transmitted to the Secretary of the Episcopal Convention of Maine, to be laid before said Convention." We presume a union of these two dioceses in the election of a Bishop is contemplated, *each* of them not having the canonical number of clergymen to entitle it to a Bishop.

New-Jersey.—The 51st annual Convention, met May 28 and 29: present the bishop, 11 presbyters, 4 deacons, and 30 of the Laity; whole number of clergymen, 1 bishop, 19 presbyters, and 4 deacons. Candidates 5, all at the General Theological Seminary confirmed during the year, 169. The average annual receipts for missions was formerly \$265, but under the plan of Bishop Doane, there was collected for this object last year \$892. It was resolved, "That in the sense of this Convention, it is expedient that a school should be established within the Diocese, for the education of boys in the various branches of English and Classical learning; with provision for the instruction, wholly, or in part, gratuitous, of young men desirous of preparing themselves for the ministry of the Church." The Rector of South Amboy, reported, "Shortly after the rising of the last Convention, a small but commodious house was erected by the Rail-Road Company, at South-Amboy, to answer the purpose of a place of worship, and also for a Sunday and week day school." St. Mark's Church, had been endowed by ten individuals with \$5000. In his admirable address the Bishop says, "It is sometimes thought necessary, in introducing her service into a new place, to accommodate it to the inexperience, and perhaps the prejudices of the people, by omissions or alterations. There is of course, no authority to do this, and there is as little necessity. At Bordentown, at Moorestown, and at Princeton, I have, within the last year, used, for the first time, the entire service of the Church, without the slightest variation from the rubric in any of the cases, and with a fulness in the responsive portions in all of them, not always found in established congregations. It will seldom happen in any place where the service is to be introduced, that there are not two or three persons familiar with its order. Even where they are not, two or three persons are easily instructed in it. Their responses guide the rest. The service is introduced in all its symmetry and completeness. The novices learn their whole lesson from the first. After a few trials there is nothing left for them, but to apply more and more to the heart, that 'beauty of holiness,' which from the first they could not but admire, and which, as it is more understood, will ever be more prized and loved. The complaints of difficulty on this subject are, I believe, not founded in fact. They claim that it cannot be done, who have never made the trial. It is the clear conviction of my experience that the regular way is the most easy and the most satisfactory. It is, at all events, the only way which the Canons authorize, and the order of the Church allows." At St. John's Church, "immediately before the service on Saturday afternoon, several young persons, men and women, came forward, at the request of the minister and were examined in the Church Catechism. It was an instance of Christian simplicity and docility that pleased me much, and was creditable to all concerned. Having had no opportunity in their childhood, to acquire the 'instruction to be learned by every person before he be brought to be confirmed by the Bishop,' they were not ashamed, in their manhood and womanhood, to stand up, as 'babes in Christ,' and be taught before the congregation. It were well if the disposition and practice both were common."

NEW PUBLICATIONS.

The Christian Pastor; the Address at the Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church; in St. John's Chapel, New York, June 2nd, 1834. By George Washington Doane, D. D., Bishop of the Diocese of New Jersey.—We cannot recommend this instructive and impressive discourse, which appears to have been very generally applauded, better than by the following passages extracted from it. "Account it your happiness, my dear young friends, that, by the favouring providence of God, you have enjoyed so great advantages of preparation for the ministry. Remembering how much they have increased your accountability, be not high minded, but humble, in their possession. Remembering how much they have increased your capability for usefulness, be not remiss and inactive, but ever diligent, in improving and extending them."

"Go out when you go hence, if need be, like Abraham from Ur of the Chaldees, not knowing whither you go. If you have any choice, let it be exercised in taking for yourselves the lowest seat. Even for this world you will find it wise. They greatly err, not to say greatly sin, who long and labour for the high places of the Church. Come when they will, they bring increase of care, increase of toil. Obtained too soon, without the needful preparation, they but too often fail of that increase of usefulness, which, in the true Christian aspect, is their only proper commendation. 'Seekest thou great things for thyself? seek them not.' is a sentiment of Scripture, which cannot be too much commended, nor too constantly regarded. To learn in whatsoever state we are to be therewith content, to be 'faithful over a few things;' to remember, with the thoughtful heathen, that from all places the road to heaven is of equal length: and to regard the post of duty in which we are, as the last which we may ever hold, this is Christian wisdom, and this is the way to Christian happiness." "Would you make your mark upon the age in which you are to live, begin with children. Would you reform, refine, and elevate society begin with children. Would you extend the borders and establish the altars of the Church, begin with children. Would you have seals, distinct, and clear, and numerous, to attest your faithful ministry, begin with children. Would you please God, and glorify his name, begin with little children. Take up and faithfully carry out, the provisions of the Church, in regard to infant baptism, catechism, and confirmation. Regard the wise and benevolent institution of Sunday Schools, not as the substitute, but as the subsidiary, of your own toil and care. See for yourself that all its instructions are in agreement with the truth of Scripture, and that all its arrangements are in accordance with the order of the Church." It is stated of the eminent Howard, that sympathy with him being expressed in the probability of his dying in a foreign land, he remarked, "it is as near to heaven from Grand Cairo, as from London." We learn from this address, that the sentiment was not original, for that Anaxagoras "being asked whether his body should be carried after death to his own country he replied that the road to the place beyond the grave was as long from one point as from another." This classical fact, however, might have been unknown to Howard. In page 24, we noticed the text 1 Timothy, iv. 12, with a new version, and "chastity," substituted for "spirit." We doubt the correctness of the translation.

The History of Jonah, for Children and Youth; designed also as an aid to familiar biblical exposition in families, Sunday Schools, and Bible classes. By the Rev. T. H. Gallaudet, late Principal of the American Asylum for the Deaf and Dumb.—To say that this work is very inferior to the "Child's Book of the Soul," and other works of the author, is only to speak of it relatively. It is an interesting book and contains many useful and impressive lessons. "You may not, my dear children, be liars, as the people of Ninevah were. But have you never told any falsehoods? have you never deceived any body, and said what was not the exact truth? Remember if you keep on doing so, you will grow more and more careless about telling the truth; and will be in great danger of telling falsehoods; and of doing this more and more, and at last, of becoming liars, as the people of Ninevah were. You have never robbed any body. But have you never taken any thing that was not your own and kept it? Have you never kept any thing that you have found, without trying, or even wishing, to find the owner and return it to him. People

do not become great thieves and robbers at once. They take little things at first, which they think are not worth much, and which others will not miss, or even want to use again. And they keep on taking things till they become more and more wicked, and, at last, get to be great thieves and robbers, as the people of Nineveh were. Besides, people would not steal any thing if they did not first covet it, or wish to have for their own what belongs to another. And this is the reason why God in the tenth Commandment, says, *thou shalt not covet any thing that is thy neighbour's; thou shalt not wish to take from another what belongs to him, and deprive him of it, and have it for thy own.*" But our chief motive in noticing it, at this comparatively late period, is to object, as we do most decidedly, to the mingling of fact and fiction, at least, so far as *Scripture history* is concerned. Where does our author find support except in his imagination, for this narrative? "For a little while the fish swam about on the top of the waves, and then plunged again into the deep, dark waters, to go down to the bottom of the sea. As Jonah saw it disappearing from his sight, he shuddered; for he could hardly feel that he was yet quite safe. It almost seemed to him, for a moment, that he was once more going with the fish, down into the waters, and he started back as if to escape."

It is not often that we have met with a better vindication of religious fasting, for recommending which, our Church has been reproached, ("I humbled myself with fasting," says David, applied by Hooker to our Church, "and that also was turned to my reproach.") than in the following remarks: "Great grief often destroys the appetite. Persons who feel a great deal of sorrow, will not care about eating and drinking. On the other hand, to go, for some time without food, aids us in feeling truly sorry for our sins. It keeps the mind awake and clear, so that we can think the better how guilty we have been in the sight of God; and confess more fully all our wickedness; and pray the better for pardon, and that we may be kept from sinning in future. While a person is trying to do this, if he sits down and eats and drinks as much as he wants, he will find in almost all cases, that his attention and feelings become very different from what they would have been, if he had continued to go without food. Fasting is something more than a mere outward expression or mark of sorrow. It is one of the best means of preparing the heart and the mind, to be humbled before God, deeply to repent of sin, and earnestly to cry unto God for forgiveness, and for a disposition to love and obey him. Very young persons, however, or those who are sick and feeble; or those whose health requires it; may not be able to go without food. In such cases, they ought to take nourishment. Their repentance may be equally as sincere, although not accompanied with the outward expression of it."

In these days of finding fault with every thing that is venerable and innocent, (not to say excellent,) the custom of changing the dress in token of grief, on the occasion of the death of a friend has been objected to. But it was, perhaps, not known that this very general, ancient and significant, and in some respects useful usage has a scriptural sanction, for Daniel says, c. ix. 3, "I set my face unto the Lord God with sackcloth and ashes," and remarks our author, "it was also ordered, that man and beast should be covered with sackcloth. I do not suppose, that this means, that *every one* of the beasts was to be covered with sackcloth, but that all those must be which belonged to the rich and great persons, and which usually had some kind of cloth, or gay ornaments upon them, to show the wealth and distinction of their owners. In this way, by covering not only themselves with sackcloth, but even the beasts, it was intended that the Ninevites should show the strongest marks of their humbling themselves before God. The beasts, it is true, did not know why they were covered with sackcloth, instead of the beautiful trappings which they usually wore; but their owners did, and as much was shown by this expression of sorrow, as by the sackcloth which they themselves wore. The gay ornaments on the animals which they rode about the city, or which drew them in their chariots, were, as well as their own rich and splendid dress, the marks of their wealth and distinction. They showed their pride quite as much by the *one* as by the *other*; and now it was intended, that they should show their humility by laying aside *both*, and covering themselves and their animals with the same emblems of sorrow."

OBITUARY.

DIED in Salisbury, Vermont, June 28, 1834, the Rev. **GEORGE LEONARD**, in the 52d year of his age.

Pro. Epis. Society for the Advancement of Christianity in So. Ca.
The Treasurer reports:—Mrs. P. J. Shand, and Mrs. N. I. Myddleton, of Columbia, annual members, each paying \$5.

Also, a donation of \$40 from the Female Working Society of St. Andrew's Parish.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Ires, Bishop of the Diocese of North-Carolina.—On Sunday, July 20, 1834, in St. Matthew's Church, Hillsborough, Messrs. Samuel J. Johnston, and William W. Spear, were admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Moore, Bishop of the Diocese of Virginia.—On Thursday, July 10, 1834, in Christ Church, Alexandria, William V. Bowers, William C. Russell, Edmund D. Christian, William N. Ward, John Delaplane, D. M. Wharton, John Martin, J. P. B. Wilmer, Chester Newell, George E. Winslow, M. D. and John Woart, were admitted into the Holy Order of Deacons: and on July 31, in Bristol Parish, Petersburg, the Rev. Hobart M. Bartlett, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the Diocese of Pennsylvania.—On Saturday, July 19, 1834, in St. John's Church, Lawrenceville, Mr. Bryan Bernard Killikelly, was admitted into the Holy Order of Deacons; and the Rev. Thomas Crumpton, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Wednesday, August 6, 1834, in St. John's Church, Huntingdon, L. I., Mr. Isaac Sherwood, was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Sunday, June 15, 1834, in St. James' Church, Woonsocket, R. I., Mr. Palmer Brown, (formerly a Methodist preacher,) was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Hopkins, Bishop of the Diocese of Vermont.—On Sunday, June 22, 1834, in Trinity Church, Rutland, Mr. Nathaniel O. Preston, was admitted into the Holy Order of Deacons.

CONSECRATION OF CHURCHES.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the Diocese of Pennsylvania.—Trinity Church, Connelsville, July 11, 1834; and St. John's Church, Lawrenceville, July 19, 1834.

CALENDAR FOR SEPTEMBER.

7. <i>Fifteenth Sunday after Trinity.</i>	21. <i>Seventeenth Sunday after Trinity, and St. Matthew.</i>
14. <i>Sixteenth Sunday after Trinity.</i>	28. <i>Eighteenth Sunday after Trinity.</i>
17. <i>Ember Days.</i>	29. <i>St. Michael and All Angels.</i>
19. <i>Ember Days.</i>	
20.	

ERRATA.

Page 205, July number, line 18 from bottom, for elders, read "deacons."

" 254, August number, line 12 from top, between words *of* and *a*, insert "the validity of."